Hadith Proof it Self

Sheikh - Nasiruddin Al-Albani

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Chapter 1

The Necessity of Adhering to the Sunnah and Forbidding Defying it

Early generations of Muslims are unanimous in that the Sunnah of the Prophet is the

second and last source for Islamic Jurisprudence in all matters of life, belief, the unseen, Laws and Commandments, politics and education. They also unanimously prohibit shunning the Sunnah in any of the matters mentioned above, or preferring opinions, Ijtihad (trying one's best to reach a Fatwa concerning a matter that has no clear rule in religion) or Qiyas (to establish a rule concerning a new matter by comparing it to a similar matter that has a rule in religion) to the Sunnah. Imam Ash-Shafi'i said in his book Ar-Risalah: "Qiyas is not permitted when a Khabar (Hadith) exists." Similar to this saying is what some scholars say: "If Athar (Hadith) exists, Qiyas is abandoned," and, "There is no Ijtihad where the Nass (text of the Quran or Hadith) exists." Their proof to these sayings are found in the Quran and the Sunnah.

The Quran Orders Muslims to Revert to the Sunnah

The Quran provides many Ayat that order Muslims to refer to the Sunnah for judgment, some of them are mentioned here as a reminder, And remind (by preaching revelation, O Mohammad) for verily, the reminding profits the believers. [51:55].

1 -- It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have an option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error. [33:36].

2 -- O you who believe! Do not forward (& speech or objection) in the presence of 'Allah and His Messenger (the Quran & Sunnah), and fear Allah. Verily, Allah is All-Hearing, All-Knowing. [49:1].

3-- Say (O Mohammad): "Obey Allah and the Messenger (Mohammad)." But if they turn away, then Allah does not like the disbelievers. [3:32].

4-- And We have sent you (O Mohammad) as a Messenger to mankind, and Allah is sufficient as a Witness. He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you (O Mohammad) as a watcher over them. [4:79-80].

5 — O you who believe! Obey Allah and obey the Messenger (Mohammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. This is better and more suitable for final determination [4:59].

6 -- And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and [8:46]. be patient. Surely, Allah is with those who are patient And obey Allah and the Messenger, and beware (of sins) 7 — and be afraid of Allah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. [5:92].

Make not the calling of the Messenger among you as your calling of one another. Allah knows of

you who slip away under shelter (of some excuse without taking permission to leave, from the Messenger). And let those who oppose the Messenger's commandment (Sunnah, orders, statements, etc.) beware, lest some Fitnah (trials, calamities, disbelief, etc.) befall them or a painful torment be inflicted on them.

[24:63]. 9 -- O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. [8:24]. 10 -- And whosoever obeys Allah and His Messenger will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allah and His Messenger, and transgress His Limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. [4:13-14]. 11 -- Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut (false hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. [33:21] [53:1-4].

By the Star when it goes down (or vanishes). Your companion

(Mohammad) has neither gone astray nor erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.

And We have also sent down unto you the Reminder and the Advice, that you may explain clearly to men what is sent down to them, and that they may give thought [16:44].

Hadiths that Call upon Muslims to Obey theProphet in All Matters As for the Sunnah, it contains numerous evidences, that clearly attest the obligation of following the Messenger in all matters of religion. The following are some of them:

1 — Abu Hurairah narrated that the Messenger of Allah said, what translated means: "All of my Ummah (nation) will enter Paradise, except whoever refuses (to enter Paradise)." They said: "And who will refuse?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me will have refused." [Al-Bukhari].

2 — Jabir ibn Abdillah said: "Angles came to the Prophet while he was sleeping. Some of them said: lHe is asleep.' Others said: 'The eye is asleep, but the heart is awake.' They said: 'There is an example to this friend of yours, therefore say your example.' Some ofthem said:'He is asleep.' And others said:' The eye is asleep, but the heart is awake.' They said:

'**His example is like the example of a man who built a house, threw a feast and sent a caller (inviting to the feast). Whoever accepts the invitation, will enter the house and will eat from the feast Whoever does not accept the invitation, will not enter the house and will not eat from the feast' They said: 'Clarify it (this example) so that he understands it' Some of them said: 'He is asleep.' And others said: ' The eye is asleep, but the heart is awake.' They said: 'The house is Paradise and the caller is Mohammad, Whoever obeys Mohammad, obeys Allah. Whoever disobeys Mohammad, disobeys Allah. Mohammad divides between people (between those who believe and obey him and those who disbelieve and disobey him)."' [Al-Bukhari].**

3 -- Abu Moosa narrated that the Prophet said, what translated means: "The example of me and

what Allah has sent me with, is like the example of a man who came to a people, saying: 'O my people! I saw the army (of the enemy) with my own eyes. I am the naked warner (the habit of Arabs before Islam was that when one wants to warn his people of an invading army, he does so while naked to be more dramatic). Therefore, escape escape.' Some of his people obeyed him and left at night, traveling at ease, and they were safe. Others disbelieved and in the morning they were still in their places. The army attacked them in the morning, destroyed and overwhelmed them. This is the example of whoever obeys me and follows what I was sent with, and the example of whoever disobeys me and disbelieves in what I was sent with of truth" [Al-Bukhari & Muslim].

4 -- Abu Rafi' said that the Messenger of Allah said, what translated means: "Let me not find any of you, and while resting on his couch, that if an order of mine is mentioned in front of him, either a command of mine or a prohibition, he says: 'I do not know! Whatever we find in the Book of Allah (the Quran) we follow (otherwise we do not!).''' [Ahmad, Abu Dawood, At-Tirmithi, ibn Majah, At-Tahawi & others].

5 -- Al-Miqdam narrated that the Messenger of Allah said, what translated means:

"**Verily! I was given the Quran and its equal with it (the Sunnah). There may be a man, his stomach is full and he is (laying) on his couch, and saying:**

'**Hold fast to this Quran. Whatever you find of 'permissible matters, take it as permissible, and whatever you find in it of prohibitions, consider it prohibited,' However, whatever the Messenger of Allah renders impermissible is equal to what Allah renders impermissible. Verily, (the meat of) domestic donkeys is impermissible, also all carnivores which have fangs, also all what one finds that belongs to a Mu 'aahid (people of the Scripture who live under Muslim rule) unless its owner gives it away. And whoever stays with a people (as a guest), then they must be generous to him, if they do not, then he can take from them what he needs (of sustenance)." [Abu Dawood, At-Tirmithi, Al-Hakim & Ahmad].**

Abu Hurairah narrated that the Messenger of Allah said, what translated means: "I have left with you two things, that (if you hold fast to them) you will never be misled after them (as long as you hold fast to them): The Book of Allah and my Sunnah. They will not separate from each other till they meet me on the Hawdh (the pool of Paradise river water that flows outside the gates of Paradise on the Hereafter)." [Malik & Al-Hakim].

The Meaning of the Above Evidences

The above Ayat and Hadiths have benefits of very crucial importance, mentioned as follows:

1 -- There is no difference between Allah's Decrees and the decrees of the Messenger. Believers are not given any choice to disobey them. Disobedience of the Prophet is the same as disobeying Allah, both are utter misguidance.

2 -- No one has the right to introduce his preference between the hands of the Prophet (after his Sunnah has been decreed or mentioned), exactly as no one has any preference between Allah's Hands (after His order has been decreed). It is impermissible to defy the Sunnah of the Messenger. IbnAl- Qayyim sa id in his book Flam Al-Muwaqqi'in: "This means the following: Do not say until he (the Messenger) says, do not order until he orders, do not issue a Fatwa (legislative opinion) until he says his Fatwa, and do not decide in any matter until he issues his decision concerning it and

until his order is established.” 3 -- Whoever obeys the Messenger obeys Allah, the Praised One.

4 -- To shun the obedience of the Messenger is a Kufr.

5 -- The necessity of referring to Allah and His Messenger when divisions and differences arise in matters of religion. Ibn Al-Qayyim said: “The Praised One decreed that He and His Messenger must be obeyed. He repeated the order (saying [4:59]: ‘And obey the Messenger’) informing us that his (the Messenger’s) obedience must be established without comparing his order with the Quran. If he decrees a matter, then his decree must be adhered to without hesitation, whether his decree can be found in the Quran or not. He was given the Quran “and its equal with it.” Allah did not command that one must obey people of authority as an independent authority (saying: “And obey Muslim rulers, scholars”). Rather, He included their obedience in the obedience of the Messenger.” [I’lam Al-Muwaqqi’in]. It is well-known to the scholars that referring to Allah means referring to His Book, and that referring to the Messenger means referring to him during his lifetime, and to his Sunnah after his death. They consider this a condition of Iman.

6 -- In the sight of the Shari’ah (Islamic Law), accepting divisions, by not referring to the Sunnah to end this division, is a major cause for the failure of Muslims in all their matters and the cause for their losing their strength and effectiveness.

7 -- Warning against disobeying the Messenger because of what this disobedience leads to of an evil end in this life and in the Hereafter.

8 -- Those who defy the order of the Messenger deserve to fall in calamities in this life, and face the painful torment in the Hereafter.

9 -- The necessity of accepting the Message of the Messenger and his decrees. This acceptance is the cause for the good life and happiness in this life and in the Life After.

10 — Obeying the Prophet leads to entering Paradise and reaching the ultimate success. Disobeying the Prophet and ignoring his commandments is cause for entering Hellfire and facing humiliating torment.

11 -- One of the characteristic of the hypocrites, who show Islam and conceal Kufr, is that if they are called to refer to the Messenger and his Sunnah as a judge, they refuse and hinder from this path.

12 -- Mu’mins (believers) are different from the hypocrites. If they are called to the Messenger to judge between them, they hurry to this path with full acceptance, as if saying: “We hear and we obey.” Therefore, they are the successful ones and the ultimate winners of Paradise for following this path.

13 -- Whatever the Prophet has ordered us, must be followed and obeyed, and we must shun all that he has prohibited us from doing.

14 -- The Messenger is our example and leader in all matters of religion, that is if we seek the pleasure of Allah and the best of the Hereafter.

15 -- All the Prophet has uttered, in matters of religion or the unseen, that cannot be comprehended with our limited minds or proved with experimentation, are a revelation from Allah to him. Misguidance can never touch this revelation.

16 -- The Sunnah of the Messenger clarifies whatever is revealed in the Quran.

17 -- The Quran cannot be a substitute for the Sunnah. On the contrary, the

Sunnah is equal to the Quran in terms of the necessity of adherence and implementation. Whoever substitutes the Quran for the Sunnah defies and disobeys the Messenger, consequently committing disobedience of the Ayat mentioned above.

18 -- Whatever the Prophet has prohibited is equal to whatever Allah has prohibited. All decrees of the Messenger, that cannot be found in the Quran, are considered as if they were in the Quran. The Messenger said, what translated means:

"Verily! I was given the Quran and its equal with it" [Abu Dawood, At- Tirmithi, Al-Hakim & Ahmad].

19 -- Immunity from error and misguidance is only attained through adherence to both the Quran and the Sunnah. This rule is valid till the Day of Judgment. Therefore, it is impermissible to differentiate between the Book of Allah and the Sunnah of His Prophet.

The Necessity of Adhering to the Sunnah in Matters of Belief and Laws The above evidences from the Quran and the Sunnah clearly attest that adhering to the Sunnah, and all what the Prophet has decreed, is absolutely necessary. Whoever refuses

to refer to the Sunnah for judgment and does not accept whatever the Sunnah decrees, is not a believer. I would also like to point out that there are two important matters that these evidences clarify:

First: These evidences provide general guidance to whoever hears about this religion, till the Day of Judgment. This is clearly stated in the Ayah: that 1 may warn therewith you and whosoever it may reach. [6:19] and, And We have not sent you (O Mohammad) except as a giver of glad tidings and a warner to mankind, [34:28].

This was further explained by the Prophet himself in the Hadith: "And Prophets were only sent to their own people. However, I was sent to all mankind." [Al- Bukhari & Muslim], and, "By Whom my soul is in His Hand, no man of this nation hears of me, also no Jew or Christian, and then does not believe in me, but will be of the people of Hell" [Muslim, ibn Mandah & others].

Second: This rule (that the Sunnah must always be obeyed) includes all matters of religion, let it be matters of belief, Laws, etc. Every companion was obligated to believe in all of this (matters of belief and Laws) whenever he heard a decree of the Prophet, or was informed about it by another companion. It was not permissible for any companion to reject the Hadith of the Prophet if it was an Ahad Hadith by another companion, even in matters of 'Aqidah (belief). Likewise, whoever comes after the companions, has no right to reject the Hadith using the same excuse (that it is an Ahad Hadith), as long as whoever is narrating the Hadith is truthful himself. This must be the case till Allah inherits the earth and all that is on it.

This was the case during the time of the Tabi'in (the second generation of Islam) and the Mujtahid Imams (who perform Ijtihad which is trying one's best to reach a decision concerning a matter of religion, depending on the Quran and the Sunnah), as we will narrate of Imam Ash -Shaffi later on in this book. Al-Khalaf (Later Generations) Judged the Sunnah Instead of Judging With the Sunnah After the righteous generations, came generations that ignored the Sunnah of the Prophet and lost

their grip on it.

This happened because the later generations adopted rules and basics that some people of Al-Kalam (philosophers), and some scholars of Fiqh and Usul (those who establish general rules comprised of numerous minor rules) adopted. As a result of these adopted rules, the Sunnah, or at least a major part of it, was ignored and doubted. A part of the Sunnah was even rejected because this part was in opposition to the general rules that Al-Khalaf established!!

The Ayah was changed: Instead of referring to the Sunnah for judgment, they did the opposite. They referred the Sunnah to their own rules and regulations for judgment!! Whenever their rules agreed, they accepted the Sunnalv Otherwise, the Sunnah was rejected!! As a result, the strong ties between Muslims, from among Al-Khalaf, and the Sunnah, were severed. Muslims of Al-Khalaf have become ignorant in the Messenger, his belief, Seerah (life story), worship, fast, prayer, Hajj, Laws and his legislative decrees. If these people are asked about any of the above, their answer will be issued based on weaker even fabricated Hadiths!! Or they may answer with a Mathhab (a school of though and a way of understanding the religion according to a certain scholar).

If their answer is in opposition to a correct Hadith, and if they are reminded with this fact, they do not change their decision. Nor do they accept to adhere to the truth because of some doubts that they raise, or because of their rules and regulations. We will mention some of these rules later on in this book, God willing.

This disease, that we explained above, has become widespread in the Muslim world today. It even touched the majority of religious magazines and books.

Very few refer to the Quran and the Sunnah when issuing Fatwas. The majority depend on one of the four Mathaheb (schools of thought of Abu Hanifah, Malik, Ash-Shafi'i & Ahmad). Occasionally, they refer to other than these four Mathaheb for Fatwa, but only for certain interest of the Muslim nation, so they claim. To these people, the Sunnah has become a forgotten matter, unless this certain interest requires referring to the Sunnah!! An example of this is the attitude of some of these people concerning the

Hadith by ibn Abbas that, at the time of the Prophet, if one divorces his wife three times in the same time, that it was considered one divorce only. These people considered this Hadith as a long ignored Mathhab!! Later, they adopted it (because of Masla'ha [certain necessity of the Muslim nation] and not because it was the Sunnah!), but after they were fighting against it and against who calls to it!!

The Sunnah has Become a Stranger to Al-Khalaf

What proves that the Sunnah has become a stranger in this later generation is

the following. One famous Islamic magazine was asked if Allah gathers animals on the Day of Judgment. Their answer was: "Imam Al-Alosi said, in his transliteration of the Quran: 'There is no Nass (text) from the Book or the Sunnah concerning this matter that we can use to confirm that other than mankind and Jinn, of animals and carnivores, will be gathered (on the Day of Judgment).'" This was the answer to the above question! This answer is amazing, and self-evident to how people of knowledge, let alone the ignorant, ignore knowledge of the Sunnah. There are many correct Hadiths concerning this matter. They all attest that animals and carnivores will be gathered and will be judged against each other. One of these Hadiths is. "You (people) will give back each his dutiful right (on the Day of Judgment). Even the sheep that does not have a horn will be able to revenge (harm done to it by) the sheep that has a horn!" [Muslim]. (Then all animals will be made dust). As ibn Amr said, this is when the Kafir says, as mentioned in the Quran: "Woe to me! Would that I were dust [78:40]

Rules of Al-Khalaf That They Substituted for the Sunnah

What are these rules and regulations that Al-Khalaf introduced and substituted for the Sunnah? To answer this question, we say that these rules can be summarized by the following:

First: Some scholars of Al-Kalam said that Hadith Al-Ahad is not valid in matters of'Aqeedah (matters of belief and the unseen)!! As a consequence, some Du'at (those who propagate Islam) of today repeated this rule, saying that matters of 'Aqeedah (belief) cannot, and ev en said that itisHaram (impermissible) to, be taken from Ahad Hadiths!!

Second: There are some Mathaheb that established some rules concerning the above matter (of Hadith Al-Ahad):

a—They preferred Qiyas (to establish a Fatwa concerning a new matter by comparing this matter to a similar one that has a ruling in Islam) to the Ahad Hadith! [Al I'lam & Shar'h Al-Manar].

b—Ahad Hadith is rejected if it is in opposition to (their own) established rules and regulations!! [Al-I'lam & Shar'h Al-Manar].

c—Rejecting the Hadith that introduces a decree that adds to a rule in the Quran. They claim that since the Sunnah does not perform Naskh (replacing or overruling) over the Quran, then this Hadith must not be accepted. If we accept it, they claimed, then this will constitute a Naskh!! [Shar'h Al-Manar & Al-I'hkam].

d—They claimed that when a general rule is opposed by a specific rule, then the specific rule is overruled. Therefore, they claimed that general rules of the Quran cannot be restricted by Ahad Hadiths [Shar'h Al-Manar & Irshad Al-Fu'hul]. e—They accepted the way people of Al-Madinah conducted their religion as dominant over the correct Hadith!!

Third: Taqleed (following a certain Mathhab in all matters of religion) and accepting it as a Mathhab (path) and religion.

Chapter 2

Correct Hadiths Cannot be abandoned for Qiyas

It is not for a believer, man or woman, when Allah and His Messenger Abandoning a correct Hadith for Qiyas or because the Hadith is in opposition to the practice of people of Al-Madinah, is a clear rebuttal to the above mentioned Ayat and Hadiths. These Ayat and Hadiths clearly state that it is a necessity to refer to the Quran and the Sunnah in matters of differences. People of knowledge do not all agree that a Hadith can be rejected for the reasons that Ahlu Al-Kalam (philosophers) introduced. On the contrary, the majority of scholars are in opposition to these rules and regulations. They refer to the Quran and the Sunnah and accept correct Hadiths instead of following these rules. And why shouldn't they? It is an obligation on Muslims to adhere to a Hadith, even if one thinks that scholars oppose or do not implement it. Imam Ash-Shafi'i said, in his book Ar-Risalah:

"The Khabar (Hadith) must be accepted at the time it is proven to be correct, even if previous scholars have not practiced what is contained in it." IbnAl-Qayyim said, in his book I'lam Al-Muwaqqi'in: "Imam Ahmad neither preferred a practice to the correct Hadith, nor an opinion, Qiyas, an opinion of a companion or matters that many call Ijmaa' (unanimity of the Muslim nation on a matter of religion). In reality, it is

not Ijmaa', but rather not knowing if an opposition (to the claimed Ijmaa' on an opinion) exists. Many consider this Ijmaa' more valid than a correct Hadith. Imam Ahmad refuted this kind of Ijmaa' and did not agree to prefer it over a correct Hadith. Also, Ash-Shafi'i said in his new Risalah" that even if one does not know of an opposition to a matter, he still cannot call it Ijmaa'. Texts of the Hadith of the Messenger of Allah are more revered to Imam Ahmad and to the rest of the scholars of Hadith than to prefer a non-existing Ijmaa', which is based on not knowing of an opposition to an opinion. If this method is valid, then texts (of the Hadith) will be annulled, and then it will be possible for whoever did not know of an opposition to a decision on a matter, to claim Ijmaa', thus preferring this non-existing Ijmaa' to the Nass (text form the Sunnah)."

Ibn Al-Qayyim also said: "Our righteous ancestors were furious in their anger

against whoever preferred sayings, Qiyas, Isti'hsan (preferring an opinion concerning a certain matter of religion) or the opinion of any person, whoever he was, to the Hadith of the Messenger of Allah. They used to shun whoever does the above and refute whoever takes preferences in matters where a Nass exists. They only accepted complete submission, adherence, listening with care and obedience for the Messenger. They rejected the idea of not accepting a Hadith till it is proven that the Hadith was implemented, that Qiyas approves of it, or that a saying of someone agrees with it. Rather, they were adhering to: have decreed a matter that they should have an option in their decision. [33:36], and other Ayat.

We now live at a time when if it is said to someone that it was proven that the Prophet said such and such (Hadith), he would say: 'Who agreed with this (Hadith)?', thus rejecting the Hadith in this manner. He considers his ignorance, in not knowing whoever agrees with the Hadith, reason enough for him to reject and shun it. If he gives sincere advice to him self, he will know that this manner is a great misguidance, and that it is impermissible to reject Sunnahs of the Messenger of Allah with this kind of ignorance. What is even worse, is that he uses his ignorance as an excuse. He thinks that Ijmaa' exists against a Sunnah. This is an evil thought to have of the Muslim nation. He thinks that all Muslims agreed to defy the Sunnah of the Messenger of Allah. What is even more wrong is that he claims an Ijmaa' exists, and says that the reason behind this claim is his not knowing in whoever confirmed, and thus implemented, the Hadith.

Therefore, he reverted to his ignorance and preferred it to the Sunnah!! All our dependence is only on Allah." This is the case with whoever defies the Sunnah, thinking that scholars have agreed on this position. However, what can we say about whoever defies the Sunnah, knowing that many scholars have accepted it, and that the only proof for those who defied it is the rules and regulations of Ahlu Al-Kalam, mentioned before, or because of Taqleed (to blindly imitate others in all matters of religion)?

Why is Qiyas Preferred by Some Over the Hadith?

This mistake, of preferring the above mentioned rules and regulations of Ahlu Al- Kalam occurs for the following reasons: First, some consider the Sunnah to be in a lesser grade than what Allah has given it. Second, they are in doubt of the validity of the Sunnah. Otherwise, how can they prefer Qiyas over the Sunnah? Qiyas is based on personal opinions and Ijtihad, which are not immune from error. This is why Qiyas must not be used unless it is absolutely necessary.

The saying of Ash-Shafi'i, mentioned before, stipulates: "Qiyas is impermissible when there is a

Khabar (Hadith)." How can they prefer the practice of some communities (like the people of Al-Madinah) over the Sunnah? They are ordered to refer to the Sunnah in matters of differences as was mentioned before. Imam As-Subki has a beautiful saying concerning this matter. He said, about the one who follows his Mathhab while there is a Hadith that his Mathhab does not refer to, or a Hadith that he does not know who agreed with it: "The best course of action, to me, is to follow the Hadith. Let one imagine himself standing between the hands of the Prophet, and hears him saying the Hadith, can he delay implementing it? No, by Allah. Each is obligated to practice the religion according to his comprehension."

We suspect that this mistake happened because these people doubted the validity and correctness of the Sunnah. What solidifies this suspicion, is knowing that if they knew that the Messenger really said it, they would not have mentioned the rules and regulations of Ahlu Al-Kalam, let alone prefer them over the Sunnah.

They would not have used these rules to defy hundreds of correct Hadiths of the Messenger. Their only basis for doing this is following sayings, Qiyas and practices of other people blin dly. Correct practice is what is in total agreement with the Sunnah. To add or delete from the Sunnah is an addition or deletion from the religion itself.

To explain this matter (of adding or deleting from the Sunnah), ibn Al-Qayyim said, in I'lam Al-Muwaqqi'in: "The first (adding to the religion) is Qiyas. The second (deleting from religion) is unacceptable Takhsis (restricting the meaning of the Hadith). Both are not of the (accepted) religion. Whoever does not seek to agree with a Nass (text from the Sunnah) sometimes adds to it what is not of it, saying that this is Qiyas. Also, he sometimes applies the Hadith in a restrictive manner, therefore, altering the wider meaning of the Hadith, saying that this is Takhsis. He, sometimes, defies all of the Hadith saying that the followed practice does agree with it! Or he says that this Hadith defies Qiyas or the rules that Ahlu Al-Kalam invented!!

We (ibn Al-Qayyim) say that the more one depends on Qiyas, the more he defies

the Sunnah. We only see defiance of the Sunnah and Hadith in those who follow Qiyas and opinions. Allah knows how many correct Sunnahs that were abandoned, and how many Athars (Hadiths) that were annulled because of this (Qiyas and opinions). Sunnah and Athars, to those philosophers who follow Qiyas or their opinions, are meaningless and powerless, and their rules and reign are shunned and defied. To them, Sunnah is only a name, and something else (Qiyas and opinions) is obeyed;

Sunnah has the reputation and people speak in its name, but the obeyed order or prohibition is for something else (Qiyas and opinions). Otherwise, why were the following Hadiths abandoned?

Correct Hadiths Abandoned Because of those Rules of Ahlu Al-Kalam

1 -- The Hadith about the rights of a newlywed virgin. She has exclusive rights to her husband for seven nights. If the newlywed was married before, she has three nights and then he (the husband) divides the time between his wives equally.

2 -- The Hadith about expelling the unmarried adulterer man for one year.

3 -- The Hadith about conditions in Hajj (in a situation of Fhsar [not being able to continue performing the obligations of Hajj beyond a certain area due to an emergency], one asks Allah that his Hajj is valid till the area that he reaches but cannot continue beyond it. He does not have to perform this Hajj again, unless it is the first Hajj, which is obligatory). After this, one can end the state of Fhram (which disallows him to wear sown clothes, sleep with his wife, etc.)

4 -- The Hadith about Mas'h (wiping) the socks (if one wears them after performing ablution).

5 -- What Abu Hurairah and Mu'awiyah ibn Al-Hakam narrated that if one is praying and says (whatever is not a part of the prayer) out of ignorance or by mistake, that his prayer is still valid.

6 -- The Hadith about continuing praying Fajr (dawn prayer) if the sun rises while one has only finished one Rak'aah (kneeling prayer).

7 -- If one forgets that he is fasting and eats, that he continues his fast.

8 -- To fast and give the reward to a dead relative.

9 -- To perform Hajj on behalf of the terminally ill.

10 -- The Hadith with regards to (the judge) accepting one witness and that the plaintiff swears (by Allah to his truthfulness).

11-- To cut off the hand of whoever steals at least a quarter of a Dinar, or its equal.

12 -- The Hadith about capital punishment and confiscating of possessions of whoever married his step mother.

13 -- The Hadith about not killing a Mu'min (believer) for a Kafir (that the Mu'min murdered).

14 -- The Hadith about cursing Al-Mu'hallil (if one divorces his wife at three different occasions and, because Islam does not permit him to remarry her, he hires someone [a Mu'hallil] to marry her briefly and then divorce her so he can remarry her for the fourth time) and whoever hires him.

15 -- The Hadith that states that marriage cannot be conducted without a Wali (an agent [a father, brother, son, the judge, etc.] for the woman who wants to be married).

16 -- The Hadith about whoever is divorced at three different occasions, that she has no obligation on her husband to provide her with life expenses or housing.

17 -- The Hadith: "Give her (a dowry) even if it was an iron ring."

18 -- The Hadith that permits eating horse meat.

19 -- The Hadith: "And every intoxicant is Haram (impermissible)."

20 -- The Hadith that stipulates that Zakah (obligatory charity) is not required for less than five Awsuqh (around 1,600 pounds of produce).

21 -- The Hadith about hiring people to farm or for irrigation (both in return for a part of the produce).

22 -- The Hadith that the sacrifice offered by a pregnant woman includes her fetus too.

23 -- The Hadith: "The pawned (animal) can be ridden and milked (however, the lender must pay for the animal's expenses in order for him to ride or milk it)."

24 -- The Hadith that prohibited turning liquor into vinegar.

25 -- The Hadith about sucking (milk while nursing) once or twice (nursing in this case is done by other than the mother. Sucking milk once or twice) will not make the nursing woman be treated like the infant's mother.

26 -- The Hadith: "You and your possessions are for your father."

27 - Performing ablution after eating camel meat.

28 -- The Hadith about wiping on the 'Imamah (turban) during ablution.

29 -- The Hadith about ordering whoever prayed behind the line (the Jama'ah, group) by himself (without necessity), to repeat the prayer.

30 -- The Hadith that orders whoever enters the Masjid while the Imam is giving

Khutbah (Friday speech) that he must pray two Rak'ahs (kneeling prayers) for Ta'hiyyat Al-Masjid (to hail the Masjid by offering two Rak'ahs) before he sits down.

31 -- The Hadith about Al-Gha'ib prayer (which is a prayer offered on Muslims who die in another area, but only if notone, in their area, prayed Janazah on them).

32 -- The Hadith about saying "Amin" aloud during prayer (and after reciting the first chapter of the Quran [Al- Fati'hah]).

33 -- The Hadith that permits the father to take back from his son what he gave him as a gift. Others cannot do this.

34 -- Going for Eid (feast) prayer the next day, if one knows about Eid in the afternoon.

35 -- The Hadith that permits sprinkling water over the urine of the boy who eats solid food.

36 -- The prohibition of praying on graves.

37 -- The Hadith about Jabir selling a camel on the condition that he can ride it till he reaches Al-Madinah. This happened when the Muslim army was returning to Al-Madinah after the battle of Khaibar.

38 -- The Hadith that prohibits wearing, sitting or riding on skins of carnivores.

39 -- The Hadith: “None of you should prevent his neighbor from sticking apiece of wood in his side of the wall (if the wall is shared by both neighbors).”

40 -- The Hadith about if someone becomes a Muslim while married to two sisters, that he should choose any one of them and divorce the other.

41 -- The Hadith about the permission to offer voluntary Witr prayer while riding (a horse, camel, etc.).

42 -- The Hadith: “All carnivores that have fangs are Haram (impermissible to eat their meat).”

43 -- The Hadith: “Putting the right (hand) on the left (hand) while (standing) in prayer, is from the Sunnah.”

44 -- The Hadith: “A man’s obligation to pray is not fulfilled unless Sujud (bowing down while praying).” he straightens his back while performing Ruku’ (kneeling in prayer) or

45 -- The Hadiths about raising the hands before and after performing Ruku’.

46 -- The Hadiths about supplication after starting the prayer (and before reciting the Fati’ha).

47 -- The Hadith about the prayer: “What makes it Tahrim (by only indulging in acts of prayer while praying) is Takbir (saying ‘Allahu Akbar,’ Allah is The Greatest), and what makes it Tah’lil (to say and do what one wishes after the prayer is finished, end of prayer) is Salam (saying ‘As-Salamu Alaikum Wa Rahmatu Allah’ twice, once to the right and once to the left at the end of the prayer).”

48 -- The Hadith about the permission of carrying children while praying.

49 -- Hadiths about Al-‘Aqiqah (offering sacrifice when Allah gives one the gift of a son or a daughter).

50 -- The Hadith about what to do: “If someone peeks in (your house) without your permission.”

51 -- The Hadith: “Bilal performs Athan (calls for the prayer) at night..” This Hadith informed Muslims that the Athan of Bilal at night is to remin d them to prepare to eat Su’hur during the nights of Ramadhan, and is not the Athan that prohibits eating or drinking at dawn, that Athan is called for afterwards.

52 -- The Hadith that prohibits fasting on Fridays (except if it falls during the lunar month of Ramadhan, or if one fasts one day either before or after Friday).

53 -- The Hadith about performing the prayer of Al- Kusuf (the eclipse) and Istisqaa’ (asking Allah to send rain).

54 -- The Hadith about prohibiting breading the bull (with a cow for money.

However, one can permit this breading as a favor to others).

55 -- That if death touches a Mu’hrim (who is performing I’hram during Hajj), his head should not be covered when buried, nor should he be perfumed.” [I’lam Al-Muwaqqi’in]. All the above Hadiths, and many more, are among the Hadiths that were shunned because of Qiyas or the above mentioned rules and regulations of Ahlu Al- Kalam. Some of these Hadiths were shunned because the practice of the people of Al- Madinah was against them, as Imam ibn Hazm said. Following are more Hadiths that were defied by these people (who follow Qiyas and Ahlu Al-Kalam instead of Hadith):

1 -- The Hadith about the Messenger’s reciting Surahs (chapters) At-Tur [52], during Maghrib (just after sunset) prayer, and Al-Mursalat [77], during the last period of his life.

2 -- The Messenger’s saying “Amin” after reciting Al- Fati’ha.

3 -- His bowing down in Sujud while reciting (Surah, chapter): When the heaven is split asunder [84:1] (and after reading Ayah 21).

4 -- His praying while sitting down (because he was ill) and the companions were also sitting down behind him. They (people of Taqleed & Qiyas) said that this kind of prayer is not valid!!

5 -- The Hadith about Abu Bakr, that he started leading the prayer, when the Prophet was ill, and that the Prophet suddenly entered the line and sat next to Abu Bakr and started leading the prayer. They (people ofTaqleed& Qiyas) said: “This practice is abandoned, and whoever prays like this will have nullified his prayer.”

6 -- The Hadith about when the Prophet prayed Thuhr (afternoon) and then Asr

(evening) prayers immediately after Thuhr, in Al-Madinah, without a reason of fear from enemies or traveling (to show his nations that this can be done when needed, as ibn Abbas said).

7 -- The Hadith that the Messenger was holding a male infant, when the infant urinated on the Prophet’sThawb (long shirt). He called for water and followed the trace of urine on his Thawb and sprinkled water on it and did not wash it.

8 -- The Hadith that the Prophet used to recite Surah (chapter) Qaf [50] and:

The Hour has drawn near [54], during Eid (feast) prayer.

9 -- The Hadith that the Messenger prayed (Al- Janazah) on (the body of)

Suhail ibn Baidhaa’ in the Masjid.

10 -- The Hadith that the Prophet stoned two Jews who committed adultery.

They (people of Qiyas and Taqleed) said: “Their stoning is prohibited.”

11 -- The Hadith that the Prophet used Hijamah (blood letting to suck bad blood out of the body) while in a state of I’hram (during Hajj or Umrah).

12 -- The Hadith that the Prophet wore (permissible) perfume after ‘Hill (when the state of I’hram is ended after completing acts and obligations of Hajj or Umrah) and before Tawaf (circling) the Kaa’bah.

13 -- The Hadiths about the two Taslims (saying As- Salamu Alaikum Wa Rahmatu Allah) at the end of the prayer.

There are many other Hadiths that people of Taqleed and Qiyas have rejected what they contained of the Messenger’s orders. If one sought to count them, the number will be in the thousands, as Imam ibn Hazm has said. During this chapter, we studied referring to Qiyas and other incorrect

methods, instead of the Hadith. The Following chapters are reserved for studying Hadith Al-Ahad and the matter of Taqleed.

Chapter 3

Ahad Hadiths Must he Accepted in Matters of ‘Aqeedah

There are those who claim that Ahad Hadiths are not accepted in matters of ‘Aqeedah. However, at the same time they attest that Ahad Hadiths are accepted in matters of Laws and Commandments. They, therefore, have differentiated between matters of’Aqeedah and Laws. Can anyone find this differentiation in the above evidences from the Quran or the Sunnah? No, indeed. The Ayat and Hadiths, that we mentioned before, contain matters of belief, along with matters of Laws and Shari’ah (Islamic Jurisprudence). These texts obligate on us the obedience of the Messenger. This obedience, no doubt, is contained in the Ayah: It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have an option in their decision, [33:36]

This is how Allah ordered the believers to obey His Prophet, and warned against [59:7].

disobeying him. Allah praised the believers who say, when they are called to refer to Allah and His Messenger for judgment: “We hear and we obey.” All these evidences confirm the obligation of obeying the Messenger and following him in matters of belief and Laws. Also, Allah said, what translated means: And whatsoever the Messenger gives you, take it “Whatsoever,” is a word that means and entails everything. If one asks those, who accept Ahad Hadiths in matters of Laws, about the proof to their saying, their proof will be the same Ayat and Hadiths that we mentioned before!! There are still many Ayat that we did not mention. Imam Ash-Shafi’i mentioned all these Ayat, (the ones we mentioned and other Ayat), in his book, Ar-Risalah One must ask: “What made these people exclude ‘ Aqeedah from these Ayat, when they are contained in the general meaning of these Ayat?” This differentiation, between ‘Aqeedah and Laws, has no proof to support it. Not having proof makes it false. And what is false in essence and beginnings can only produce false ends. A Doubt and a Rebuttal These people, who differentiate between ‘Aqeedah and Laws, have taken in ‘Aqeedah the following doubt:

They claim that Ahad Hadiths lead only to Thann (doubts). They confirm that this Thann is Raji’h (closer to certainty than to falsehood), which must be adhered to in matters of Laws, as agreed by all scholars. However, they claim that this Thann Raji’h must not be accepted in matters of ‘Aqeedah, belief and the unseen. If, for the sake of argument, one went along with their saying that Ahad Hadiths are not accepted in matters of belief, then shouldn’t we ask them: “What is the proof to your differentiation (between matters of ‘Aqeedah and Laws)?” Also, “What is the proof to your claim that Ahad Hadiths are not accepted in matters of’Aqeedah?”

Some people of today use as evidence, to the above explained claim, the following Ayat: They follow but a Thann (guess,) and that which themselves desire. [53.23], and, Certainly, Thann (conjecture) can be of no avail against the Truth [10:36].

They use, as evidence, these and other Ayat in which Allah is criticizing the unbelievers for following conjecture and guessing. These people have ignored the fact that this rejected Thann, in these Ayat, is not the Thann Raji’h of the Ahad Hadiths, which is accepted by scholars. This Thann, mentioned in the above Ayat, is a doubt that is built on guessing and conjecture. Al-Lisan and An-Nihayah. both dictionaries of the Arabic language, offer us the following meaning for this kind of Thann: “Thann: A doubt that arises in you, and then you take it as a certainty and refer to it for

judgment." This is the Thann that Allah criticized the disbelievers for believing in. What supports this meaning is the Ayah: They follow nothing but Thann (conjecture), and they do nothing but lie. [6:116]. Allah said that this rejected Thann is built on conjecture and doubts. If the Thann rejected in the above Ayat is the Thann Raji'h, as some claim, then we must not accept this Thann in matters of Laws also for the two following reasons:

First: Allah strongly criticized the unbelievers for depending on Thann in all matters and did not differentiate between ' Aqeedah and Laws.

Second: Allah specifically mentioned, in some Ayat, that the Thann that He criticized the disbelieves for is in matters of Laws, too. Let us read the very plain and clear Words of Allah, which translated mean: Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners with Him, nor would our fathers (matters of 'Aqeedah and belief), and we would not have forbidden anything (against His Will, [and these are matters of Law])." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." [6:148].

What further explains this Ayah is: Say (O Mohammad): "(But) the things that My Lord has forbidden are Al-Fawahish (great evil, sins, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge. [7:33]. These Ayat confirm that the rejected Thann is the Thann that, linguistically, means doubts, guessing, conjecture and sayings that are not based on knowledge. According to the above Ayat, this kind of Thann is rejected in matters of belief and Laws, no difference between them.

If the above is the case, then the following must be accepted: All the above Ayat and Hadiths that obligate us to accept Ahad Hadiths in matters of Laws, also obligate us to accept them in matters of'Aqeedah. Differentiating between matters of'Aqeedah and Laws, with regards to accepting Ahad Hadiths in either subject, is an alien philosophy to Islam. As-Salaf As-Saleh (our righteous ancestors), including the four Imams that many Muslims follow today, did not know, nor did they approve, of such an alien philosophy. "Ahad Hadiths are not Accepted in Matters of

'Aqeedah," is Based on Thann and Doubts What amazes one the most, is the attitude of many Du'aat and writers of today. Whenever their Iman is weak and are faced with a matter of belief of their dislike, even if it was mentioned in a Mutawatir Hadith, like the second coming of Jesus, they reject it, saying: '"Aqeedah cannot be taken from Ahad Hadiths!"

What amazes one even more, is that this saying is an 'Aqeedah in itself, as I once told one of them. Therefore, they must produce their unequivocal and indisputable proof to the validity of their claim, otherwise, they will be contradicting themselves. And they will not produce such evidence. They only built their claim on doubts and guessing, which are rejected in matters of Laws, let alone matters of' Aqeedah. They have fallen victim to what is worse than what they sought to escape from, which is Thann Raji'h, by following Thann Marjo'h (rejected Thann), Then take admonition, O you with eyes (to see). [59:2]. They reached this end because they rejected depending on the light and guidance of the Quran and the Sunnah and followed men's opinions and ideas. The Proofs to the Necessity of Accepting Ahad Hadiths in Matters of'Aqeedah

There are other proofs that specifically obligate accepting Ahad Hadiths in 'Aqeedah. Following we mention some of these proofs and their meanings:

First: Allah said, what translated means: And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a Tai'fah (party) only should go forth (and stay with the Prophet), that they (who are left behind with the Prophet) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so they may beware (of evil). [9:122]. Allah encouraged the believers to have a group from among them to stay with the Prophet to learn their religion from him.

There is no doubt that this rule applies not only to matters of Laws and Commandments, but also applies to other matters of religion. There is no doubt that the teacher and his pupil must start teaching, or learning, the most important parts and then what is less in importance. There is no doubt, again, that matters of 'Aqeedah (belief and the unseen) are more important than matters of Laws and Commandments. This is the reason behind the false claim that matters of 'Aqeedah cannot be taken from Ahad Hadiths. The above Ayah refutes this claim. Allah encouraged this group, from among the believers, to learn the religion, in matters of 'Aqeedah and Laws. Also, He ordered them to warn their people when they return to them, teaching them matters of 'Aqeedah and Laws. A "Tai'fah" in Arabic means one person or more. If matters of 'Aqeedah, along with matters of Laws, cannot be taken from Ahad Hadiths (that are narrated by a few pious persons), then why did Allah encourage such Tai'fah (party of one or more) to warn their people, saying: So they (their people) may beware ? This Ayah is clear in meaning that knowledge can be attained through this warning by the Tai'fah to their people. This is similar to: so they may reflect [7:176], also, that they may comprehend. [21:31], and, in order that they may be guided. [32:3]. Therefore, the above Ayah [9:122] clearly indicates that Ahad Khabars or Hadiths must be accepted in matters of belief and Laws.

Second: Allah said, what translated means: And follow not (O man, i.e. say not, or do not or witness not, etc.) that of which which you have no knowledge. [17:36].

It is well known that Muslims, since the time of the companions, followed and accepted Ahad Hadiths in Laws and matters of 'Aqeedah and the unseen, such as the job of creation, signs of the Last Day and Allah's Attributes. If these Ahad Hadiths are not to be accepted with certainty in matters of belief and the unseen, then the companions, Tabi'in (the second generation of Islam) and all Imams of Islam have all followed that of which they had no knowledge, as Imam ibn Al-Qayyim said. No Muslim can utter such nonsense.

Third: Allah said, what translated means: O you who believe! If a rebellious evil person comes to you with a news, verify it. [49:6]. This Ayah used the word "Tabayyanu," and in another way of reading it Tathabbatu," which both mean "verify it". This Ayah means that if a truthful Muslim brought

forward a Khabar, then the news must be taken with certainty. Tathabbut (verifying) in this case is not obligated on Muslims, rather, it must be accepted at once. This is why ibn Al-Qayyim said: "This (Ayah) means that the Ahad Khabar (narrated by one or few pious persons) is to be accepted without the necessity of verification. If this Khabar does not lead to certainty, then verification would have been ordered until certainty occurs. What proves this meaning, is that the Salaf and Imams of Islam used to always say: 'The Messenger of Allah said, did, ordered or forbade such and such.' This is very well known in their speech. One reads in Sahih Al-Bukhari (the book of Hadith that is the most correct after Allah's Book): 'The Messenger of Allah "said" (with certainty, otherwise he would say: "Was reported to have said")... on numerous occasions.' Many Hadiths by the companions have said the following: 'The Messenger of Allah said...'. He (the companion and narrator of the Hadith) only heard it from another companion (not directly from the Prophet). This

saying, ("the Prophet said…"), is a testimony, from the narrator, that he accepts, with certainty, that the Messenger did or said what it (the Ahad Khabar or Hadith) says he did or said. If the Ahad Khabar does not lead to certainty, then he (the companion or the narrator) has followed that which he has no knowledge and used it as proof coming from the Messenger.'" [I'lam Al- Muwaqqi'in].

Fourth: The Sunnah of the Messenger and his companions confirm that Ahad Khabar is accepted in matters of 'Aqeedah. The Sunnah of the Messenger and his companions, during the Messenger's life and after his death, unequivocally confirms that there is no difference between 'Aqeedah and Laws, if both are narrated by Ahad Hadiths. The Sunnah confirms that Ahad Hadith is proof itself in all these matters (belief and Laws). Following are some correct Hadiths to support the above:

Imam Al-Bukhari said: "Chapter: Accepting the Ahad Khabar by a Truthful (man) in Athan (calling to prayer), Prayer, Fasting, Inheritance and Laws, and Allah's saying:

Of every troop of them, a Tai'fah (party or group) only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so they may beware (of evil). [9:122]

A man can be called a Tai'fah because Allah said, what translated means: And if two Tai'fahs (parties or groups,) among the believers fall to fighting [49:9].

'If two men fought each other, then they are also meant by this Ayah. Also, 0 you who believe! If a rebellious evil person comes to you with a news, verify it The

Prophet sent Amirs (governors of provinces or army leaders) one after the other. If one of them forgot the Sunnah, he will be reminded of it (and will have to accept it without verification)."

Afterwards, Al-Bukhari narrated many Hadiths to support what he mentioned

of accepting Ahad Khabars. He wanted to prove that Ahad Khabars must be adhered to and that they are accepted with certainty, following are some of these Hadiths followed by my explanation:

1 -- Malik ibn Al-Huwairith said: "We, some young men of the same age, came to the Prophet and stayed with him for about twenty days. The Messenger of Allah was merciful and kind. When he thought that we missed our families and felt homesick, he asked us about whoever we left behind (their families), and we told him. He said: 'Go back to your families, stay with them, teach and order them (to do good) and pray as you saw me pray.'" The Messenger ordered each one of these young men to teach his family. Teaching contains matters of belief. The first of what is contained in the meaning of teaching must be about 'Aqeedah. If Ahad Khabar was not accepted, then this order of the Prophet would have been empty of any meaning.

2 -- Anas ibn Malik said that people of Yemen came to the Messenger of Allah,

saying: "Send a man with us to teach us Islam and Sunnah." TheMessenger

held Abu'Ubaidah's hand and said: "This (Abu 'Ubaidah) is the Amin (trusted man) of this Ummah (Muslim nation)." [Narrated by Muslim, and Al-Bukhari narrated a part of it]. If Ahad Khabars are not accepted with certainty, then the Prophet would not have sent Abu'Ubaidah by himself to Yemen. The same can be said about when the Prophet sent other companions, like Ali, Mu'ath and

AbuMusa Al-Ash'ari, on other occasions, to Yemen and other provinces. There is no doubt that these messengers (emissaries) of the Prophet taught, those who received them, 'Aqeedah, among other matters of religion. If their Khabars were not accepted and were not a proof against those who received these companions, then the Prophet would not have sent them one after another, for this would have been a wasted effort. The Messenger of Allah will neyer fall into this. This is what Imam Ash-Shafi'i meant when he said, in his book, Ar- Risalah: "The Prophet will not send anyone carrying his order, unless the Khabar of the Messenger (sent with one or few of his companions) is a certain proof either for or against those who receive it. He (the Messenger) could have sent for them (to come to him) to directly speak to them. Or he could have sent many companions. Rather, he sent to them one who is known to them to be truthful."

3 -- Abdullah ibnUmar said: "While people of Qibaa' where praying Fajr (dawn prayer), a man came to them. He said: '(Ayat of the) Quran have been revealed to the Messenger tonight, and he was ordered to face the Kaa'bah (in Makkah [during prayer]), therefore face it.' Their faces were towards Ash-Sham (facing Jerusalem), but they turned (their faces) towards Al-Ka'abah." [Al-Bukhari & Muslim].

This Hadith is a Nass (text) that the companions accepted the Ahad Khabar which nullified facing Jerusalem during prayer. They stopped facing Jerusalem in their prayer and faced the Kaa'bah for this Ahad Khabar. If the Ahad Khabar was not accepted with certainty by them, then why would they defy what they knew for sure of their first Qiblah (direction of prayer)? Ibn Al-Qayyim said: "And the Messenger of Allah did not criticize them. On the contrary, they were praised for this action."

4 -- Sai'd ibn Jubair said that he said to ibn Abbas: "Nawf Al-Bakkali claimed that Musa (Moses) the companion of Al-Khidhr is not the Moses of the Children of Israel" Ibn Abbas said: "The enemy of Allah hashed. ObaiibnKaa'b told me that the Messenger of Allah stood in speech..." and he mentioned the Hadith of Musa and Al-Khidhr in a way that proves that Musa (sent to the Children of Israel) is the same Musa who accompanied Al-Khidhr. [Al-Bukhari, Muslim & Ash-Shafi'i].

Ash-Shafi'i said: "Ibn Abbas, as knowledgeable and pious as he is, accepted the

Khabar by Obai ibn Kaa'b from the Messenger of Allah. He even called a Muslim man "a liar." This is because Obai ibn Kaa'b told him of the Prophet what clearly indicates that Moses, who was sent to the Children of Israel, is the same one who accompanied Al- Khidhr." The above saying by Imam Ash-Shafi'i is evidence that he did not differentiate between 'Aqeedah and Laws with regards to Ahad Khabar. To decide if Moses, (of the Children of Israel), is the companion of Al-Khidhr or not, is a matter of the unseen and not a matter of Laws and actions, as is evident. What further proves this conclusion, is that Ash-Shafi'i included an important chapter in his book, Ar-Risalah. under, "Chapter: Evidence to the Necessity of Accepting the Ahad Khabar." In this chapter, he introduced many proofs from the Quran and the Sunnah. These proofs are general in meaning, and confirm that the Ahad Khabar must be accepted in matters of'Aqeedah, too. Also, the Imam's explanation of these proofs is general and contains accepting Ahad Hadiths in matters of'Aqeedah. He ended the chapter with the following: "There are many Hadiths, with regards to accepting the Ahad Khabar. We introduced enough evidence to this fact. This is the way of our Salaf, and the generations that followed, till the generation that we have witnessed. This is the (correct) way. Also, this is what was reported to us about people of knowledge in other countries." These words have a general meaning that includes accepting Ahad Khabar in matters of'Aqeedah. Ash-Shafi'i also said: "If anyone is permitted to say that all Muslims, of old an new, have agreed to accept the Ahad Khabar and adhere by it, saying that there is not a Muslim scholar who did not accept of it (Ahad Khabar), I will be that person. However, I say: 'I do not know of any Muslim scholar who disagreed on the matter of accepting the Ahad Khabar'".

Disregarding Ahad Hadiths in Matters of 'Aqeedah is a Bid'ah (Innovation in the Religion) Texts of the Quran and the Sunnah, the way of the companions and the sayings of scholars are all clear evidence to the necessity of accepting Ahad Hadiths in all matters of religion, whether Laws or 'Aqeedah. To differentiate between them is an innovation that the Salaf did not know. This is why ibn Al-Qayyim said: "This differentiation is false, according to the consensus of the Ummah (the Muslim nation). This Ummah used to accept, and still does, these Hadiths in mattress of the knowledge of the unseen (matters of'Aqeedah), the same way it accepts them in matters of Laws and actions. This is because even matters of Laws contain the Khabar about Allah that He commanded such and such, obligated and accepted it as a necessity of the religion. His Law s and Religion are a reflection of His Names and Attributes. The Companions, At-Tabi'in, their followers and followers of Hadith and Sunnah, all accepted these Khabars in matters of the Attributes (of Allah), predestination, the Names (of Allah) and Laws. It has never been reported of any of them, that they accepted them (Ahad Khabars) in matters of Laws and not in matters of Allah, His Names or His Attributes.

Therefore, where are the Salaf of those who differentiate between these two ('Aqeedah and Laws)? Yes, indeed. Their Salaf are some of Ahlu Al-Kalam of later generations. These are the ones who did not have interest in what Allah, His Messenger and the companions have said. They hinder the hearts from following guidance in such matters, found in the Quran, the Sunnah and the sayings of the companions. They refer to the sayings of Ahlu Al-Kalam and the rules of those who seek to complicate matters. They are the only ones who are known to differentiate between these two matters ('Aqeedah and Laws). They have claimed Ijmaa' (unanimity of scholars) on this rule. However, what they claimed to be Ijmaa' was not recorded of any Muslim Imam. Nor was it recorded of the companions or the Tabi'in. We demand from them a valid differentiation, with proof, between what can or cannot be accepted of Ahad Khabars in matters of religion. However, they will never find what validates their differentiating between 'Aqeedah and Laws. They will only find false claims. Some of them say: 'The major matters are matters of the unseen ('Aqeedah), and the minor matters are matters of Laws.' This is a false claim, indeed. Two basics are required in matters of Laws:

Knowledge (that Allah revealed and obligated the Law) and adherence. The same basics, knowledge and adherence, are required for matters of the unseen. Adherence (in matters of the unseen) can be attained by the love, or hatred, felt by the heart. The heart must feel love for the truth that these (Khabars of the unseen) contain, and hatred for the misguidance that defies what they contain. Actions are not only required of the limbs. On the contrary, action taken by the limbs follow actions taken by the heart. They (actions of the heart) are the basis of the actions taken by the limbs. All matters of the unseen require belief, acceptance and love felt in the heart (for them). These are actions (that are taken by the heart). This is the basis of all actions. This is the basis that so many of Ahlu Al-Kalam ignored, concerning matters of belief. They consider the belief to contain matters of acceptance but not matters of actions!

the above error is a major mistake. Many disbelievers believed that the Prophet was truthful and they did not doubt this fact. This belief, however, was not coupled with actions that must be taken by the heart: Loving what he (the Messenger) was sent with, accepting, approving and giving loyalty for it, and disloyalty against those who defy it. Do not ignore this subject because it is very important and, by knowing it, you will understand the essence of Iman (belief). All matters of belief contain actions, and all matters of actions contain belief. The Legislator (Allah) did not require only the performing of actions, without belief. Nor did He require only the belief in matters of the unseen, without actions." What we can understand from what ibn Al-Qayyim has explained above, is that the stated differentiating between 'Aqeedah and Laws is false according to Ijmaa'. This is because it opposes the way of the Salaf and the meanings of the evidences we introduced before.

It is also false because those who use this method (of differentiating between ‘Aqeedah and Laws) do not think that belief is connected to action and that actions are connected to belief. This is a very important matter that helps the believer to clearly understand this subject with certainty, and to refute the differentiating (between ‘Aqeedah and Laws) that we explained above. Many Ahad Khabars Lead to Certainty and not only to Thann Raji’h What we have explained above, concerning the falsehood of differentiating between ‘Aqeedah and Laws with regards to Ahad Hadiths, are all built around the assumption that Ahad Hadiths only lead to Thann Raji’h, and that they do not lead to certainty as to their validity. This is not true of all cases concerning Ahad Hadiths. This matter is explained, as well, in detail in other books.

What is useful to say here, however, is that many Ahad Hadiths do lead to certainty in many cases. For example: The Ummah accepted certain Ahad Hadiths, including Hadiths that are narrated by Al-Bukhari and Muslim that are not disputed by other scholars of Hadith. These Hadiths lead to certainty in their truthfulness and sure knowledge in their validity. This was confirmed by what Imam ibn As-Salah said, in his book, Ulum Al-Hadith. by ibn Kathir, who summarized Ulum Al-Hadith. by Imam ibn Taimiyah and by his student ibn Al- Qayyim, in his book, Mukhtasar As-Sawa’iq. Ibn Al-Qayyim introduced many Hadiths as examples to this fact, like the Hadith by Umar: “Actions are weighed according to the intentions,” and “If he (the husband) laid on her between her four limbs and tires her (during sexual intercourse), then Ghusul (washing up) is a Wajib (necessity).” Also, he mentioned the Hadith by ibn Umar:

“The Messenger of Allah obligated the charity ofFitr (after fasting the lunar month of Ramadhan) on the young and the old, male or female,” and many other Hadiths related to the Prophet.

Ibn Al-Qayyim said: “Sheikh Al-Islam ibn Taimiyah said: ‘These (Hadiths) lead to certainty according to the majority of members of the Ummah of Mohammed, of old and new. As for the Salaf, there were no divisions between them on this matter. As for the Khalaf (later generations), this is the way of the major scholars of Fiqh (Islamic Jurisprudence) and followers of the four Imams. This matter can be found in books of Fiqh according to the Hanafi, Maliki, Shafi’i and Hanbali (schools of thought).

Examples are Imam Surkhusi and Abu Bakr Ar-Razi, of the Hanafi School; Abu Hamid, Abu At-Tayyib and Abu Is’haq, of the Shafi’i school; ibn Khuwaiz Mindad and other Maliki scholars; judge Abu Ya’ala, ibn Abu Musa, ibn Al-Khattab and other Hanbali scholars; Abu Is’haq Al-Isfiraiini, ibn Fawrak and Abu Is’haq An-Nath-tham of Ahlu Al-Kalam. Ibn As-Salah mentioned this fact (that many Ahad Hadiths lead to certainty).

He accepted and approved of it. However, he did not know how many other scholars accepted it, so as to feel strengthen by their agreement with him. He only said it because correct thinking and evidence led him to this fact. Some of those who have some knowledge and are good in their religion, but have little experience in this matter (Ahad Hadiths), opposed him, thinking that ibn As-Salah alone introduced

this fact. Their excuse for this mistake was that they refer, in these matters, to what they can find of sayings of ibn Al-Hajib. If they take a higher step, they would refer to As-Saif Al-Amidi and ibn Al-Khatib. If they go higher, they refer to Al-Ghazali, Al-Juwaini and Al-Baqillani (all followers of Ahlu Al-Kalam).’ He (Ibn Taimiyah) then said:’All scholars of Hadith are in agreement with Sheikh Abu Amr (ibn As-Salah). Evidence supports their position, too. They all say that the Khabar that was accepted and adhered to by the nation is a unanimity by the nation (that this Khabar leads to certainty).

The entire nation will never unanimously agree on a false matter. The same can be said about

other matters that the nation agreed on, like matters obligated by general rules of the religion, that meanings of certain nouns used in Islamic terminology are apparent (as opposed to having hidden meanings) and accepting a certain Qiyas. They will never be unanimous on falsehood. If one of them is evaluated alone, then cne can conclude that he is not immune form error. However, immunity from error must be given to matter so unanimity.

It is the same for whoever narrated a Mutawatir Hadith. If each narrator of this Mutawatir Hadith is evaluated by imself, we will find that he is not immune from error. This is not valid for the entire group of narrators. This nation is immune from unanimity on error in what it narrates of the Hadith and in what is a matter of opinion.' Then, he (ibn Taimiyah) said: 'Ahad Hadiths may be Thann. If this Thann is strong, it becomes certainty. If this Thann is weak, it becomes doubts and false thoughts.' Ibn Taimiyah also said: 'Know that Hadiths narrated by Al-Bukhari and Muslim are of this kind (that lead to certainty), as ibn As-Salah, Abu Tahir As-Salafi and other scholars said. Whatever is accepted by the community of scholars of Hadith, leads to certainty and confidence in its reliability. One should not concern himself with the sayings of Ahlu Al- Kalam. What we consider a unanimity on a matter of religion, is when the community of scholars of knowledge have a unanimity. Also, the approved and accepted unanimity in matters of Law, is the unanimity of scholars of knowledge in this matter, and not that of Ahlu Al-Kalam, linguists or doctors of medicine. Unanimity that approves the truthfulness of Hadith, must be the unanimity of Ahlu Al-Hadith, those who are knowledgeable in matters of Hadith, chain of narrators and weaknesses of Hadiths. They are Ahlu Al- Hadith, the ones who know the way of their Prophet, who record his sayings and actions.

They are the ones who are tremendously concerned with the knowledge of the Sunnah. More concerned, in fact, about it than those, who blindly follow sayings of others, are concerned about the sayings of whomever they follow. Knowledge in what is Mutawatir is divided into two parts: One is known to people of knowledge, and the other part is common knowledge. What people of knowledge consider to be a Mutawatir, may not be known to others, let alone knowing that it is Mutawatir. Ahlu Al-Hadith are greatly concerned with the Sunnah of their Prophet. They record his sayings, actions and preferences and this led them to feeling certainty in these matters. Others do not know of this feeling (of certainty in the Sunnah of the Prophet that Ahlu Al-Hadith feel)." [by ibn Al-Qayyim]. Khabars of Shari'ah Cannot be Compared to Khabars in Other Matters Ibn Al-Qayyim said: "Those who reject that Ahad Khabars lead to certainty, fell in this mistake because they depend on false Qiyas. They treat as equal, the Khabar about a general rule of Shari'ah by the Messenger of Allah, or a Khabar about an Attribute of the Lord, and the Khabar of someone in a certain matter. They are not the same.

Those who relate a Khabar to the Messenger of Allah, and lie, by intention or by mistake, and if whatever they narrated of falsehood is undetected, then mankind will be bound to fall into misguidance. What we are discussing here is the matter of a Khabar that the nation has accepted, approved of, and adhered to. They confirmed, depending on the Khabar, the Attributes of the Lord and His Actions. What must be accepted in matters of religion cannot be false itself, especially if the nation has accepted it. The same must be said about all matters of religion that must be adhered to, that they must be true themselves and valid (because they are matters of religion that Allah wanted us to follow. If they are not immune from error, then what should mankind follow?). Therefore, we must approve of what they contain in matters of Law and Allah's Names and Attributes. On the contrary, if someone is testifying in a matter he witnessed, his testimony may be true or false.

There is a secret in this matter. The Khabar of the Messenger, that contains what

Allah wants from the nation in matters of religion and how His slaves can know Him, by knowing His Names and Attributes, cannot be false and invalid itself. They are Allah's proofs for and on His

slaves. Allah's proofs against His slaves cannot be false themselves. On the contrary, they must be true and valid. Proofs of truth and falsehood cannot be equal. Lying about Allah, His Shari'ah and religion cannot be confused with what Allah has revealed to His Messenger and made the accepted religion of His slaves. They cannot be confused so that knowing truth from falsehood is not attainable. The difference between truth and falsehood, sincerity and lying, revelation from Satan and revelation from the angel from Allah are so apparent in characteristics that they cannot be confused with each other. Allah made the truth apparent and bestowed on it a light that is similar to the light of the sun. This light can be clear to those who have rightly guided minds. Allah has made falsehood clear in its darkness, similar to the darkness of the night. It is not strange that a blind person cannot distinguish between day and night. It is not strange to confuse truth and falsehood by those who have misguided hearts.

Mu'athibn Jabal said: 'Accept the truth from whoever conveyed it to you for truth has a light.' However, when the hearts become dark, then guidance is not comprehended, because of shunning what the Messenger of Allah was sent with. And when darkness becomes thicker because of depending on laws of men, truth will be confused with falsehood to some men. They think that the correct Hadiths, narrated by the most truthful and pious members of this nation, could be false! They also think that false Hadiths, that are in agreement with their own desires, can be true!" Ibn Al-Qayyim also said: "Ahlu Al-Kalam are people of ignorance and injustice.

They equate the Khabar by As-Siddiq (Abu Bakr), Al-Farouq (Umar) and Ubai ibn Ka'ab with Khabars of common people. The difference is, however, very apparent. There is no injustice more than to equate, in certainty and confidence in truthfulness, the Khabar of a companion and the Khabar of a common folk. This is similar to equating them in matters of knowledge, piety and high position."

Ignorance is the Reason Behind the Claim that Ahad Hadiths do not Lead to Certainty Ibn Al-Qayyim said: "If they say: 'The Messenger's Khabars and Hadiths do not lead to certainty,'then they are saying the truth about themselves. They do not accept these Hadiths with certainty. Therefore, they are describing themselves. However, they are not saying the truth when they claim that Ahlu Al-Hadith and people of Sunnah feel the same way."

He also said: "They do not know of the various ways that a Hadith is narrated, which led people of Sunnah to be certain of it. Therefore, their saying: 'We do not feel certainty about its validity,' does not apply to others. This is similar to saying that

whoever invented something, does not have full knowledge about his invention and did not invent it! It is also similar to when one says that he feels pain, pleasure, love or hatred, but another person stands up to him, trying to prove that he does not feel pain, suffering, love or hatred. He tries to produce many doubts, as if saying: 'I do not feel what you feel, therefore what you feel is false because we do not share it!' This is the true misguidance.

Therefore, true is the following saying: 'I say to the one who presents his blame (to us) as a gift, taste what we feel and afterwards blame us, if you can.' We advise these people to concentrate their attention on what the Messenger was sent with. Preserve, search for and collect it. Study the character of those who narrated it. And when it is proven correct, do not shun it to anything else. Make the Sunnah the ultimate goal and desire behind your efforts. Preserve it more than what followers of Mathaheb are doing to preserve their Mathaheb, which led them to certainty that they are truly their

Mathaheb. If one disputes this fact (that their Mathaheb are preserved by them) they would laugh at him. Then, and only then, you will know: 'Do the Khabars of the Messenger of Allah lead to certainty or not?' However, if you refuse them (the Khabars of the Messenger) and do not seek knowledge from them, then they will not lead you to certainty. Even if you say that they do not lead you to Thann, then you are truly describing yourself and what you gained and benefited from

them (the Khabars of the Messenger of Allah).”

Two Examples of How Hadiths are Treated

This is a fact that is known to every student of Hadith, searching for different Narration and wordings of Hadiths. This fact is the way some people of Fiqh treat the Hadith. I mention here two examples, one of them is old and the other is new:

1 ~ The Prophet said, what translated means: “There is no prayer for whoever does not read the Fati’hah of the Book (the first chapter of the Quran).” This Hadith is correct and is narrated by the two correct books of Hadith (Al- Bukhari & Muslim). Followers of Hanafi Mathhab rejected this Hadith saying that it is in opposition to what was mentioned in the Quran!! Allah said, what translated means: So recite as much of the Quran as may be easy (for you). [73.20]. Therefore, they changed its meaning because it is an Ahad Hadith, as they claimed. However the leader of Hadith scholars, Al-Bukhari, said in the beginning of “Chapter: Book of Reciting,” that this Hadith is a Mutawatir from the Messenger of Allah.

What these people were supposed to do was to benefit from the knowledge of this Imam who specialized in Hadith. They should have changed their mind that this Hadith is Ahad. They could have accepted this Hadith, joined it with the Ayah, and said that the Hadith is restricting the general meaning of the Ayah. We say this, knowing fully that this Ayah is about the voluntary prayer at night. It is not about what one must read in the compulsory prayer!!

2 --

The next example is the Hadith about the second coming of Jesus just before the end of the world. This Hadith was also narrated by the two correct books (Al-Bukhari & Muslim). Many years ago, scholars of Al-Azhar (in Egypt) were asked about it. One of them (scholars of Al-Azhar) said, in Ar-Risalah magazine, that this Hadith is Ahad and that all narration of this Hadith are from Wahb ibn Munbih and Ka’ab Al-A’hbar!! However, what people of knowledge in the Hadith of the Messenger of Allah know, is that this Hadith is a Mutawatir! I, myself, have collected the different narration of this Hadith of the Prophet, and found that about forty companions narrated this Hadith, narration to at least twenty of them are correct!! Some scholars ofHadiths, the Sahi’hain (Al-Bukhari & Muslim), the Books of Sunan, Masanid, Al-Ma’ajim and other collections of Hadith, have each collected more than one correct narration of this Hadith (with different chain of narrators) in their books. What is amazing, is that all these narration of Hadiths do not mention Wahb or Ka’ab!! I wrote a summary of my research, in two pages, and sent it to Ar-Risalah. hoping to serve the knowledge of Hadith if the pages are published, but they have not been published yet!

The above examples clearly testify that the Hadith of the Prophet was not duly

sought by people of knowledge. The Hadith, as they confirm, is the second source of Islamic Shari’ah. Without it, there is no way that one can understand the first source (the Quran) the way it should be understood and as Allah wanted. This is why they (some people of knowledge who ignored knowledge of the Hadith) fell into this utter ignorance and clear misguidance in the Hadiths of the Prophet, which are apart of what he was sent with. Allah said, what translated means: And whatever the Messenger (Mohammad) gives you, take it… [59:7], They took some of what he was sent with and left some: Then what is the recompense of those who do so among you, except.. [2:85].

In summary, we say that every Muslim must believe in matters of 'Aqeedah and Laws that are contained in every correct Hadith of the Messenger of Allah, accepted by people of knowledge, whether it was Mutawatir or Ahad, and whether the Ahad Hadith leads to Thann Raji'h or certainty. The obligation in this matter is total belief and submission to the Hadith. This is how one can realize the acceptance obligated on him, O you who believe! Answer Allah (by obeying Him) and (His) Messenger -when he calls you to that which will give you life, and know that Allah comes in between the person and his heart (i.e. prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. [8:24] and other Ayat that we mentioned at the beginning of this book. I offer my pleas to Allah, that these words are of benefit to Muslims and that my effort is made solely for His sake, in defense of His Book, and the Sunnah of His Prophet - peace be upon him.

Chapter 4

Taking Taqleed As the Accepted Religion Warning About Taqleed and its Danger

"Linguistically, Taqleed is taken form the word Qiladah (necklace) that one helps others to wear. An example is to put necklaces (of leather or iron) around the necks of cattle that one is offering for sacrifice during Hajj. Therefore, the Muqallid, is the one who makes his following of someone, like putting a necklace around the neck of the person whom he follows. In Islamic terminology, Taqleed means following other people's sayings without proof. Excluded from this rule are: Following sayings of the Messenger of Allah, asking for a Fatwa (religious decree) from a scholar by the common folk and for the judge to accept pious people as witnesses (in law suits), because there is proof to this exclusion." [Irshad Al Fu'hul].

The above text benefits us in two ways: First, Taqleed is not useful knowledge. Second: It is suitable for the ignorant common folk. To further explain these two benefits, we must weigh them according to the light of the Quran and the Sunnah, and use sayings of the Imams. Afterwards, we must study the character of whoever indulges in Taqleed and investigate if they truly follow those whom they claim to follow.

1 - Taqleed is not useful knowledge. Allah criticized Taqleed in many Ayat of the Quran. This is why sayings of Imams, who rejected Taqleed, are in abundance. Ibn Abd Al- Bar, Imam of Al-Andalous (Spain when it was under Muslim control), wrote about this subject in a separate chapter of his great book, Jami' Bavan Al-Ilm Wa

Fadhlih. he said: "Chapter: The Invalidity of Taqleed, Rejecting it, and the Difference Between Taqleed and Ittibaa' (following what has an evidence to its validity):

Allah criticized Taqleed in many places in His Book. He said (what translated means): They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah. [9:31].

It was narrated that Huthaifah, and others, said about this Ayah: 'They did not worship them instead of Allah. Rather, they (rabbis and monks) legislated for them in matters of what is lawful or prohibited, and they (Jews and Christians) followed them.' Adi ibn Hatim said: 7 came to the Messenger of Allah wearing a cross on my neck. He said to me: 'O Adi! Throw this idol from around your neck.' I reached him when he was reciting Surah Baraa'h (chapter 9 of the Quran) till he

reached this Ayah, They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah. I said: '0 Messenger of Allah! We did not take them as lords.' He said: 'Yes, indeed! Did they not allow for you what has been forbidden on you, and you considered them permissible, and did they not forbid on you what Allah made permissible for you, and you forbade them?" I said: 'Yes.' He said: This is (your) taking them as lords.' Allah said (what translated means): And similarly, We sent not a warner before you (O Mohammad) to any town(people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps. (The warner said): "Even if I bring you better guidance than that which you found you fathers following?" [43:23-24]. Their following their fathers prevented them from accepting guidance, they said: "Verily, we disbelieve in that with which you have been sent." [43:24]. Also, Allah said, criticizing the disbelievers: "What are these images, to which you are devoted?" They said: "We found our fathers worshipping them." [21:52- 53].

And the likes of these Ayat, in which Allah criticizes Taqleed of leaders and fathers, are numerous in the Quran. Scholars used these Ayat to refute Taqleed. Although they

were revealed about the disbelievers, scholars still used these Ayat to refute Taqleed. The similarity is not drawn between one party's belief and the other party's disbelief.

Rather, in both cases, the similarity comes from Taqleed, because they both follow other men in the religion, without evidence that permits it. This is similar to if one follows another man and becomes a disbeliever, or if he follows another man and sins, or if one follows another man in a matter that is wrong; in each case one is criticized for following others. All these acts are similar in that they are all Taqleed, even if the consequences to each act vary."

Ibn Abd Al-Bar also narrated that ibn Mas'ud used to say: "Become a scholar or a student, and do not become Imma'ah (like a sheep) between these two (scholars or students)." He also narrated that ibn Mas'ud said: "Before Mam, we used to call an Imma 'ah the one who is invited to food, and takes someone else with him. Today, Imma'ah is the one who follows men in his religion," meaning "the Muqallid." Ibn Abd Al-Bar also narrated that ibn Abbas said: "Woe to the followers from the mistakes of the scholar!" They said: "How come?" He said: "The scholar says an opinion, then he finds someone who is more knowledgeable in (the Sunnah of) the Messenger of Allah and follows his saying. However, those who imitate him keep (following his old saying)!"

Ibn Abd Al-Bar said: "It has been proven that the Prophet said (what translated means): 'Scholars will pass away. Afterwards, people will take leaders (or scholars) from among the ignorant. They (the ignorant) will be asked, and they will issue Fatwas without knowledge, and therefore they will fall and lead others into misguidance.' All this contains rejecting and refuting Taqleed. It is plain for whoever understands and is rightly guided. There is no division between Imams of the world that Taqleed is invalid. Therefore, to speak more about this subject is not needed." Also ibn Al-Qayyim narrated the above saying by ibn Abd Al-Bar, in his book, I'lam AI-Muwaqqi'in. Ibn Al-Qayyim said: "It is impermissible to issue Fatwas based on Taqleed. Taqleed is not knowledge, and issuing Fatwas without knowledge is impermissible. There is no division between people of knowledge that Taqleed is not knowledge. Therefore, A Muqallid cannot be called a scholar." [I'lam Al-Muwaqqi'in]. As-Suyuti said: "The Muqallid is not a scholar," as Abu Al-Hasan As-Sindi narrated, in his transliteration of ibn Majah's book of Hadith. Also, Ash-Shawkani confirmed this in his book, Irshad Al-Fu'hul. saying: "Taqleed is ignorance and not knowledge." Also, the above sayings are in agreement with what one can find in books of the Hanafi Mathhab. They say that the ignorant cannot be appointed a judge. Ibn Al- Humam (a Hanafi scholar) said that the ignorant means the Muqallid!

The Imams Refuted Taqleed

The sayings of Imams of Ijtihad, that prohibit anyone from following them or anyone else, are in abundance:

1 -- Abu Hanifah said: "It is impermissible for anyone to accept what we say, unless he knows where we took them from (the proof to whatever we say)." He also said: "It is Haram (impermissible) for whoever does not know my proof, to issue a Fatwa using my saying. We are only humans. We say something today and forsake it tomorrow (because we find proof to the contrary of what we said before)." 2 -- Imam Malik said: "I am only human. I may be right, but I may fall into error at other times. Weigh whatever I say, all that which is in agreement with the Quran and the Sunnah, take it. All that which is in disagreement with the Quran and the Sunnah, reject it."

3 -- Ash-Shafi'i said: "Muslims are unanimous, that for whoever knew of a Sunnah of the Messenger of Allah, that he is not permitted to forsake it for someone else's saying." He also said: "Every matter, that depends on a correct Khabar of the Messenger of Allah, as confirmed by people of knowledge in narration, and if what I said is in disagreement with it, then I disown my saying during my lifetime, and after my death." And he said: "Everything that I have said, and if there exists a correct Hadith of thr Prophet which is in disagreement with it, then the Prop.iet's Hadith is valid. Do not imitate me."

4 -- Imam Ahmad said: "Do not indulge in Taqleed on me, Malik, Ash-Shafi'i, Al-Awza'ii or Ath-Thawri. But take (knowledge) from wherever they took (Quran & Sunnah)."

All Imams are known to have said: "If the Hadith is correct, then it is my Mathhab." There are many other narration from these Imams. I mentioned some of them in the introduction to my book, Description of the Prophet's Prayer, Knowledge is What Allah and His Messenger Have Said If Taqleed is treated like this by scholars, then people of knowledge, who are capable of searching for the truth, are only allowed to indulge in matters of Fiqh that are dependent on the Quran and the Sunnah. True knowledge is only found in the Quran and the Sunnah, and not in what men say.

This is why Imam Ash-Shafi'i said, in his book, Ar-Risalah: "The obligation on people of knowledge, is to only convey that of which they have knowledge. Some people said, in matters of knowledge, that which was better and safer for them not to say it." And he said: "No one has the right to say that something is permissible or impermissible except out of knowledge. Knowledge is the Khabar of the Quran, the Sunnah, Ijmaa' or Qiyas." He also said: "If he (a man of knowledge) issued a Fatwa without a correct Khabar or Qiyas, then he will be closer to sin than the ignorant one who said it out of ignorance. No one, after the Messenger of Allah, has any say except if it depends on knowledge. Knowledge is the Quran, the Sunnah, the Ijmaa' and Athars, and what I described of Qiyas depending on them."

One of the biggest calamities that befell Muslims of today, and for centuries in the past, whether commoners or those considered to be of knowledge, is that the majority of them are ignorant. They are ignorant in the above texts from the Quran, the Sunnah, Athars by companions and sayings of Imams that reject Taqleed and consider it not to be knowledge, that all say that knowledge is: "Allah said, the Messenger of Allah said." Therefore, these ignorant people never think that the accepted knowledge, according to the Quran and the Sunnah, is knowing what they contain of 'Aqeedah and Law. The scholars, who are praised, are the ones who are knowledgeable in them, and not those who know sayings and Ijtihad of Imams whom they follow. This is why one

finds these people confused with regards to sayings of their Imams.

They do not know that which is in agreement with the Quran and the Sunnah and that which is not. If any of them reads Hadiths about signs of the Hour (the Last Day), like: "During this period, knowledge will disappear and ignorance will appear," they never think that the ignorance that will appear includes knowledge of the Muqallid (the one who follows Taqleed), because it is ignorance. The Muqallid has no knowledge, as the Imams attested. Also, the Muqallids never think about the Hadith: "Allah does not erase knowledge from people's (hearts) by force. Rather, He erases knowledge by bringing death to scholars." These scholars, mentioned in the Hadith, are scholars of knowledge in the Book of Allah and the Sunnah of His Messenger. We heard many of the Muqallids repeat this Hadith whenever one of their Shiekhs of Taqleed dies. They also misunderstand the rest of the Hadith: "Until no scholars will be left (alive). Then, people will take the ignorant as leaders (and scholars). They will be asked, and will give Fatwas without knowledge (Al-Bukhari narrated "with their opinions" instead of "without knowledge").

Therefore, they will fall and lead others to fall into misguidance." They think that these people, mentioned in this Hadith, those who will be taken as leaders and scholars, are from among the common folk, who have no knowledge in Taqleed or Mathaheb!! The truth is that the Muqallids are included in the meaning of this Hadith. They are the ones who are satisfied with merely knowing the Ijtihad of their Imams. They are the ones who indulge in blind following of a Mathhab. This meaning was explained before, when we narrated ibn Abd Al- Bar. To further prove the meaning of the above Hadith, we say the following: As can be found in Fat'h Al-Bari. scholars used this Hadith to prove that, at some point in the future, there will be no scholars of Ijtihad. They also said that these ignorant leaders or scholars are the Muqallids.

The secret behind this utter ignorance (in not knowing that Taqlid is not knowledge) is that they do not know the true nature of knowledge. They do not know the true scholars who are mentioned and praised by the Ayat and Hadiths (mentioned before and thereof). Allah said, what translated means: Are those who know equal to those who know not? [39:9] and Allah will exalt in degree those of you who believe, and those who have been granted knowledge. [58:11]

The Prophet said, what translated means: "The difference between the scholar and the worshipper is similar to the difference between me and the least of you." [At-Tirmithi]. Also, "When the son of Adam dies, his (ability to perform) deeds will be terminated, except for three: An ongoing charity (like digging a well for Muslims to drink from), a useful knowledge that benefits others and a righteous offspring who performs supplication (to Allah) for him." [Muslim]. Also, "He is not of us whoever does not respect our elders, grant mercy to our young and preserve the rights of our scholars." [Al-Hakim], and many other Ayat and Hadiths about the rights of scholars and benefits of knowledge.

Ibn Abd Al-Bar talked about this subject in a special chapter of his book, Jamii' Bayan Al-IIni Wa Fadhlih called: "Chapter: Knowing the Sources of Knowledge and Its True Nature, and What can be Called Fiqh or Knowledge." Al-Fulani copied the above tittle in his book, Iqath Himam Uli Al-Absar. They both (ibn Abd Al-Bar and Al-Fulani) mentioned some Ayat and Hadiths that explain the title of the chapter. Al-Fulani then said: "I say that these Ayat and Hadiths clearly testify that knowledge is what can be found in the Book of Allah, the Sunnah of His Messenger, the Ijmaa' and what is dependent on Qiyas that is based on these sources, whenever a clear text does not exist. It is not like the sayings of people who indulge in Taqleed and blind following, saying that knowledge is what they can find in books about Mathaheb only. Some of what Mathaheb say is in clear disagreement with the texts of the Hadiths." In Summary, we say that Taqleed is rejected and criticized. It is ignorance and not knowledge. True knowledge is the knowledge of the Quran and the Sunnah and gaining understanding in them.

Taqleed for Whoever Cannot Search for Proofs by Himself Some may ask: "Not everyone has the

ability to be a knowledgeable man, as explained before?" We say: Yes, indeed. No one disputes this fact. Allah said, what translated means: So ask those who have knowledge of the Thikr, if you know not [16:43], and, And ask the knowledgeable about it. [25:59]

The Prophet said, for those who issued a Fatwa without knowledge: "Would not they have asked if they did not know? The cure for the confused one is to ask." However, we did not mention all of the above evidence to show who can and who cannot be knowledgeable. Our research is with regards to those few who are considered to be people of knowledge. Those are the ones who are thought to have the ability to research, at least in some matters, and, therefore, follow the evidence.

In reality, they are the ones who know sayings of Mathaheb. Yet, they are ignorant in the Quran and the Sunnah. The question, therefore, is irrelevant. I mentioned, at the beginning of this chapter, that the text of the rule (with regards to Taqlid) benefits us in two ways:

1 -- That Taqleed is not useful knowledge, and I hope I explained this matter in detail.

2 -- That Taqleed is the responsibility of the commoner and the ignorant. The knowledgeable, who can search for evidence, are excluded from this group. They are the ones whose responsibility is not to indulge in Taqleed. Rather, their responsibility is to perform Ijtihad (search for evidence to the best of their capability). The following saying by ibn Abd Al-Bar explains this matter further. He said: "All these rules are for the common folk. They are the ones who have to perform Taqleed of their scholars, when needed. They are not capable of understanding or comprehending evidence or knowledge. Knowledge is grades. One cannot reach the top unless he goes thought the base. This is the barrier between the common folk and seeking proof and evidence. Allah has perfect Knowledge. Scholars are not divided on the matter of the obligation on the common folk to imitate their scholars.

They are the ones mentioned in the Ayah, So ask those who have knowledge of the Thikr, if you know not Scholars agree that the blind must follow others, whom he trusts, if he seeks to know the direction of the Qiblah (direction of prayer) when he cannot find it by himself. Likewise, those who are ignorant and are not capable of understanding the religion, have to follow their scholars. Also, scholars are not divided on the matter of not allowing the commoner to issue a Fatwa.

This is because commoners do not understand the meanings of ev idences that detail permissible or impermissible acts nor do they know knowledge in general." However, I believe that to generalize about commoners, saying that they all must perform Taqleed, is invalid. Taqleed is following sayings of others without evidence to prove these sayings. Many smart commoners can clearly understand evidence if it is presented to them. Who can deny that a commoner can understand the evidence contained the Hadith: "Tayammum (performing dry ablution with sand when water is scarce) is one strike (on the sand) for the face and hands."! Even people who are of minor comprehension can understand this Hadith. Therefore, the truth is that we must say that Taqleed is allowed of whoever cannot search for or understand the evidence. Allah does not burden any soul but with what it can bare. Ibn Al-Qayyim said that which is in agreement with this rule. Even scholars are forced to indulge in Taqleed sometimes, when a scholar cannot find a text from Allah or His Messenger, but only sayings of more knowledgeable scholars.

Therefore, this scholar will be forced to refer to Taqleed. Imam Ash-Shafi'i referred to Taqleed in some matters. This is why ibn Al-Qayyim said: "And this is the way of people of knowledge. It is also an obligation. Taqleed is permitted for whoever has no other choice. As for those who refer to Taqleed and shun the Quran, the Sunnah,

sayings of the companions and searching for evidence, they are like the one who prefers to eat the meat of a dead animal (not sacrificed according to Islamic Law) to a duly sacrificed animal.

Correctly, one must not accept sayings of anyone without proof. Followers of men made Taqleed, which is the exception, their first priority!"

Followers of Taqleed Oppose Ijtihad and Require Taqleed for Everyone When the above explanations are understood, one, then, must study the character of those who indulge in Taqleed. They claim to follow sayings of their Imams. This claim must be studied to determine its validity. The majority of speakers and writers of today, as in centuries before them, have a very strange attitude. They claim that they are not able to refer to the Quran and the Sunnah to understand the religion.

They also claim that they must refer to Taqleed of Imams. However, they do not accept if one calls them ignorant, as their own scholars called followers of Taqleed. These people of Taqleed, shun some sayings of their own Imams in many basics that the Imams established. They introduced rules of their own. Since they claim to refer to Taqleed, then how can they introduce new rules and regulations?

These rules are in disagreement with texts of the Quran and the Sunnah. They invented these rules in order to justify their imposing Taqleed of Imams in various matters of the religion, although the Imams commanded to the contrary. These people of Taqleed claim that: "The real Mujtahid does not exist anymore!" They repeat the saying that Ijtihad has been closed since the fourth century of Islam, as ibn Abdin said in his Hashiah. Therefore, they prevented Muslims from seeking knowledge in the Quran and the Sunnah. They required Taqleed, of any of the four Imams, from Muslims. One of them said in his book, Al-Jawharah: "A necessity is Taqleed of a scholar of among them (the four Imams). This is what they (his ancestors who followed Taqleed) said in clear terms!" They also claimed that knowledge of Hadith and Fiqh has gone bad and burned! [Ad-Dur Al-Mukhtar]. They confirmed the above and strengthened it, when Abu Al-Hasan Al-Karkhi said: "Every Ayah, which is in disagreement with what our people say (followers of the Hanafi Mathhab) is either under Naskh (overruled) or must be altered in meaning (to satisfy what Hanafis say).

The same is for every Hadith (in opposition to what Hanafis say), it is either under Naskh or must be altered!!" This is why if one produces any evidence depending on an Ayah or a Hadith, they refuse the evidence without hesitation! They do not even think of what the Ayah or Hadith means, and if they are truly in disagreement with their Mathhab. They usually say: "Are you more knowledgeable than the Mathhab?"

Followers of Taqleed are in Defiance of their Own Imams

1 -- These sayings are in disagreement with numerous texts of the Quran and

2-- They claim that they follow Taqleed. Followers of Taqleed follow sayings of their Imams. Therefore, where are the sayings of their Imams that support their claims? They will not find such evidence to support their claims.

Followers of Taqleed are in opposition to their own Imams who did not know of these invented rules and basics. These rules have solidified Taqleed in the Muqallids hearts and the hearts of all students who seek knowledge. They, therefore, have been hindered from the path of understanding the Quran and the Sunnah. To these people, Fiqh has become sayings of their scholars in their own books of Mathaheb. Even this does not satisfy them. They call others to the blind following of Mathaheb. Some of them said: "If we were asked about our Mathhab and the opposing Mathaheb, we say: 'Our Mathhab is necessarily correct, but the possibility exists that it

may be wrong. Opposing Mathaheb are necessarily wrong, but the possibility exists that they may be correct.' If we were asked about our belief and the opposing beliefs we say: 'Our belief is necessarily right.

The others with opposing beliefs are necessarily wrong!!'" These sayings, and many others that we did not mention, are not the sayings of Imams. These Imams have more knowledge and fear from Allah than to utter such words. These sayings are misguided for two reasons:

Sunnah. These texts order mankind not to say anything that of which they have no knowledge, And follow not (O man i.e. say not, or do not or witness not etc.) that of which you have no knowledge. [17:36]. The true knowledge is the knowledge of the Quran and the Sunnah. Where is the proof to what followers of Taqleed say?

Divisions Among Followers of Taqleed are Numerous

When one understands all of the above, he will understand why followers of Taqleed have remained in this ugly division all these centuries. Many of them issued Fatwas nullifying, or not recommending, praying behind followers of other Mathaheb! Some of them even nullified marriage between a Hanafi man and a Shafi'i woman! However, others permitted this marriage, saying that the Shafi'i woman, in this case: "Is to be considered like people of the Book (Christians and Jews)!!." Did not Allah say to them, what translated means: 4nd be not as those who divided and differed among themselves after the clear proofs had come to them. [3:105], and, But they (men) have broken their religion among them into Zubar (books, sects, groups), each group rejoicing in its belief. [23:53]? Ibn Al-Qayyim said: "Zubar are books. Each sect referred to books that they collected, referred, adhered and called to them. They did not call to books by others (other groups), as is evident."

I say that these books, mentioned above, are the books mentioned by Abdullah ibn Amr. Amr ibn Qais As-Sakoni said: "I went with my father in a delegation to Mu'awiyah (the Caliph then). I heard a man (Abdullah ibn Amr) giving a speech to people, and saying: 'Some signs of the Hour (the Last Day) are when the evil ones are in control and the pious ones are controlled (people will take the evil ones as leaders and shun the righteous ones); when actions and adherence are non-existing, and sayings (without actions) are posted; and to read Al-Mathnah to people, none of them refutes or tries to change it." He was asked: "And what is Al-Mathnah?" He said: "Whatever is written, other than the Book of Allah, the Mighty One." [Al-Hakim].

This is why Imam Ahmad disliked writing books that contain opinions and numerous details about minor rules in the religion. He sought to preserve following the Quran and the Sunnah. He feared that people may follow these books and shun the Quran and the Sunnah. What he feared is the same as what followers of Taqleed have done. They prefer their Mathaheb to the Quran and the Sunnah, if they are in disagreement. They make the Mathhab their first priority. We mentioned before what Al-Karkhi said. Their priority should have been following the Quran and the Sunnah. This is what evidences from the Quran and Sunnah, call for. This is the commandment of the Imams themselves. They should have followed other Mathaheb in what they have of true rulings that depend on the Quran and the Sunnah. However, we are sorry to say that they kept living in a state of division and differences. Ibn Al-Qayyim mentioned the Hadith: "And whoever lives longer, from among you, will witness many differences.

Therefore, hold fast to my Sunnah." Ibn Al-Qayyim then said: "This Hadith criticizes followers of Taqleed, and warns against following their path. Divisions and differences became widespread because of Taqleed and its followers. They have divided in the religion and divided into sects. Each sect follows and gives aid to its Imam, calling to him and criticizing others who followed other sects

or Imams. They disapprove of them (other sects and Mathaheb), as if they were followers of another religion. They strive to refute them, saying: 'Our books and their books, our Imams and their Imams, our Mathhab and their Mathhab!' All this is happening, while the Prophet is one, the Quran is one and the Lord is One. All must unify their positions. All must refer and obey the Messenger, and not follow sayings of anyone else. They must not take each other as lords besides Allah. They must unify their word on this. They must follow whoever calls them to Allah and His Messenger. They must refer to the Sunnah and sayings of the companions for judgment. If they do this, then division will decrease, although it will never vanish. This is why you will find followers of Sunnah and Hadith the least divided. There is not a group on the face of the earth that is more coherent and less divided than them (followers of Sunnah and Hadith). They follow the original thing. Whenever positions of some people are further from the Hadith, differences among them become more widespread. Whoever defies the truth will lead himself to live in confusion, and will not find the truth. He will not know whom to refer to. Allah said, what translated means: Nay, but they have denied the truth (this Quran) when it has come to them, so they are in a confused state . [50:5]."

Ibn Al-Qayyim also said: "We do not claim that Allah obligated all His creation to know the evidence to the truth in every matter of the religion, major or minor. What we reject is the same that was rejected by the Imams, the companions and the Tabi'in (the second generation of Islam) before them. We reject what happened after the best three centuries of Islam, and during the fourth century that the Messenger of Allah criticized. They (the fourth and later generations) took sayings of one man and treated his Fatwas as if they were coming form the Legislator (Allah, the Quran and Sunnah). They even preferred these sayings to the text of the Legislator and sayings of all other scholars of the nation of the Messenger of Allah. They referred to Taqleed of their Imam and shunned referring, for judgment, to the Book of Allah, the Sunnah of His Messenger and the sayings of the companions. They also claim that whomever they follow do not say other than what is found in the Book of Allah and the Sunnah of His Messenger. This testimony is based on ignorance and saying that of which they have no knowledge. This saying also implies that whoever is in opposition to their Mathhab is in disagreement with the Quran and the Sunnah, even if he was more knowledgeable. They either say: 'My Imam is correct,' or they may say that all Imams are correct in all their sayings and that all their sayings are in accordance with the Quran and the Sunnah, even though sayings of different Imams are in disagreement with each other This claim means that evidence from the Quran and the Sunnah are in opposition to each other. This saying means that Allah and His Messenger issued conflicting Commandments about the same matter at the same time.

The religion of these people is following opinions of men. These people are indecisive about matters of religion. They either follow this path, saying that all Imams are correct, or refute followers of sayings of other Imams. This is their only path. This is the blessing of Taqleed!! If the above is understood, then we say the following: Allah obligated His salves to fear Him to the best of their capabilities. To realize Taqwa (fear), one must know what to fear and adhere to this knowledge. Every worshipper of Allah must make his best effort to know what to avoid or adhere to, of orders or prohibitions from Allah. Afterwards, he must hold fast to this knowledge by obeying Allah and His Messenger. Matters of religion, that are beyond his comprehension, can also be beyond the comprehension of other than the Prophet. Everyone, other than the Prophet, faced matters that were beyond their comprehension. This does not mean that they are not people of knowledge. Allah does not burden any soul with what is beyond its capability, and does not require knowing all truths and thus adhere to all of them."

The Danger of Taqleed and its Evil Effects on Muslims

This short research is not sufficient to explain all of the evil effects of Taqleed on our nation. There are many books that explain this matter in detail, if one seeks to go into such details. Taqleed is one of the reasons, or the major reason behind Muslims shunning obedience to the Quran and the Sunnah, and depending on Taqleed of opinions of men. Followers of Taqleed consider Taqleed an

obligation and the accepted and followed religion. They claim that all who came after the fourth century of Islam must adhere to Taqleed. They curse and oppose whoever defies this rule of theirs. They call them names and accuse them of what is false. Whoever reads books about this matter, by both proponents and opponents of Taqleed, knows this fact. Many people of today have no access to what is called Comparative Fiqh. Studying this Fiqh allows the researcher to know how far are followers of Taqleed from obeying the Quran and the Sunnah, and how far they are from sayings of their own Imams. They follow their Mathaheb blindly. Some of them carry Ph.D. s in Comparative Fiqh!! If this is the case, then one must remember the Hadiths we mentioned in the first two chapters of this book. These are but a few Hadiths from among thousands. Followers of Taqleed shunned these Hadiths and blindly followed their Mathaheb!!

Ibn Al-Qayyim, in his book I'lam Al-Muwaqqi'in. mentioned seventy three example of correct and clear Hadiths that followers of Taqleed rejected. He explained this matter in detail and refuted followers of Taqleed in a scientific manner. These Hadiths contained matters of belief that followers of Taqleed rejected, like the matter of Allah's mounting on His Throne and that He is the Most High.

To support the above, I say the following: In his book, Iqath Al-Himam. Al- Fulani mentioned that ibn Daqiq Al-Eid collected all writings that defied the correct Hadith by each of the four Mathaheb, along with what was defied by more than one Mathhab at the same time. He collected them In a large volume. In the beginning of his book, ibn Daqiq Al-Eid said: "And relating these Fatwas in these matters to the Mujtahid Imams is Haram (impermissible, since they all said that the Hadith is their Mathhab and that if their sayings are in disagreement with the Hadith, one must follow the Hadith). Those who follow Taqleed and these Mathaheb must know these Fatwas, so as not to attribute them to the Imams and thus relate falsehood to them."

The Obligation Upon Muslim Youth Today

To end this research, I say the following to my dear brothers: I do not seek to make an obligation on each one of you to be a Mujtahid Imam and knowledgeable in Fiqh, although this makes me, and you, pleased if it happens. This is not possible because of the necessity of specializing in different fields, and the necessity of cooperation between these different specialists. I only sought to convey two messages:

1 -- You must realize a matter that is hidden from many believing and educated youths of today, among others. This matter is: These youths know that legislation is exclusively Allah's right and not for anyone else or any institution, as they read in some Islamic writings by Sayyid Qutb and Mawdodi, among others. They repeat the saying "Legislation is only for Allah." This matter is clearly explained by the evidences we introduced in the beginning of this book, from the Quran and the Sunnah. I say that even though these youths know of this popular theme ("Legislation is only for Allah."), many of them do not understand the extent of this rule. What is refuted by this rule includes following disbelievers in their rules, or following a Muslim man who mistakenly issued a Fatwa that opposes Allah's Decrees, whether this Muslim is knowledgeable or ignorant. All this is refuted by the above popular saying that these youths believe in, all thanks are to Allah. This is what I sought to convey to you. Allah said, what translated means: Verily, the reminding profits the believers . [51:55]. I heard many youths, with Islamic feelings, give electrifying speeches. They say that legislative power is for Allah alone. They refute the existing Kafir regimes that rule by other than what Allah has revealed.

This is a beautiful thing, indeed, though it is presently difficult to force rulers to rule by

what Allah has revealed. However, there are many of these youths who believe in what opposes this rule that they keep repeating. This attitude, however, can be easily changed. These youths, who perform such electrifying speeches, do not seek to change this situation and do not inform Muslims about it. This matter is with regards to taking Taqleed as the accepted religion and rejecting texts of the Quran and the Sunnah. If one explains to one of these outspoken speakers,

what he has fallen into of whatever is in disagreement with an Ayah or a Hadith, he will immediately refer you to his Mathhab.

By doing this, this man refutes the very same great rule that he calls upon others to follow!! Allah said, what translated means: The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful [24:51].

This kind of youths must adhere to what this Ayah calls for and, therefore, follow what is supported by evidence. This is knowledge. These youths must not refer to Taqleed, because it is ignorance.

3 -- Muslim youths have an obligation to achieve an attainable goal. This goal is easy to achieve for every Muslim, although their success may vary. This goal falls short of acquiring the capability of Ijtihad and searching for evidence, because only a few people can achieve this grade. It is the responsibility of obeying the Messenger of Allah alone, each according to his capability. You offer your worship only to Allah. Likewise, you must offer your obedience to the Messenger of Allah, alone. Your Lord is One. Your Imam is one (the Messenger). This is how you realize the true essence of your proclaiming that there is none worthy of worship except Allah and that Mohammad is the Messenger of Allah.

You must have the desire, in your hearts, to believe in every Hadith of the Messenger of Allah that was proven to be correct, whether this Hadith is with regards to matters of 'Aqeedah or Laws, whether it is in agreement with the Mathhab, that you were raised to follow, or not. Follow the Hadith even if it is in disagreement with what other Muslim Imams say. Do not follow these rules and regulations of Ahlu Al-Kalam that men established according to their opinions and Ijtihad, even though they are not capable of Ijtihad. Do not refer to them or be hindered by them from following the Quran and the Sunnah. Do not perform Taqleed of any human, however great he was, preferring his sayings to the saying of the Messenger of Allah, especially after the Sunnah has been conveyed to you.

Know that, if you do the above, you will surely realize the true meaning and essence of the popular saying: "La Ilahu Illa Allah is a way of life," and "Legislative power is only for Allah, alone." Without doing this, it will be impossible to establish the "Unique Quranic Generation," which, alone, can lead to establishing "The Islamic Community and its Characteristics." Without this, we will not be able to establish the Islamic state that we all vie for. One famous Muslim preacher once said: "Establish the I slamic state in your hearts, and it will be established for you on your earth." We hope that this will happen soon.

you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. [8:24].